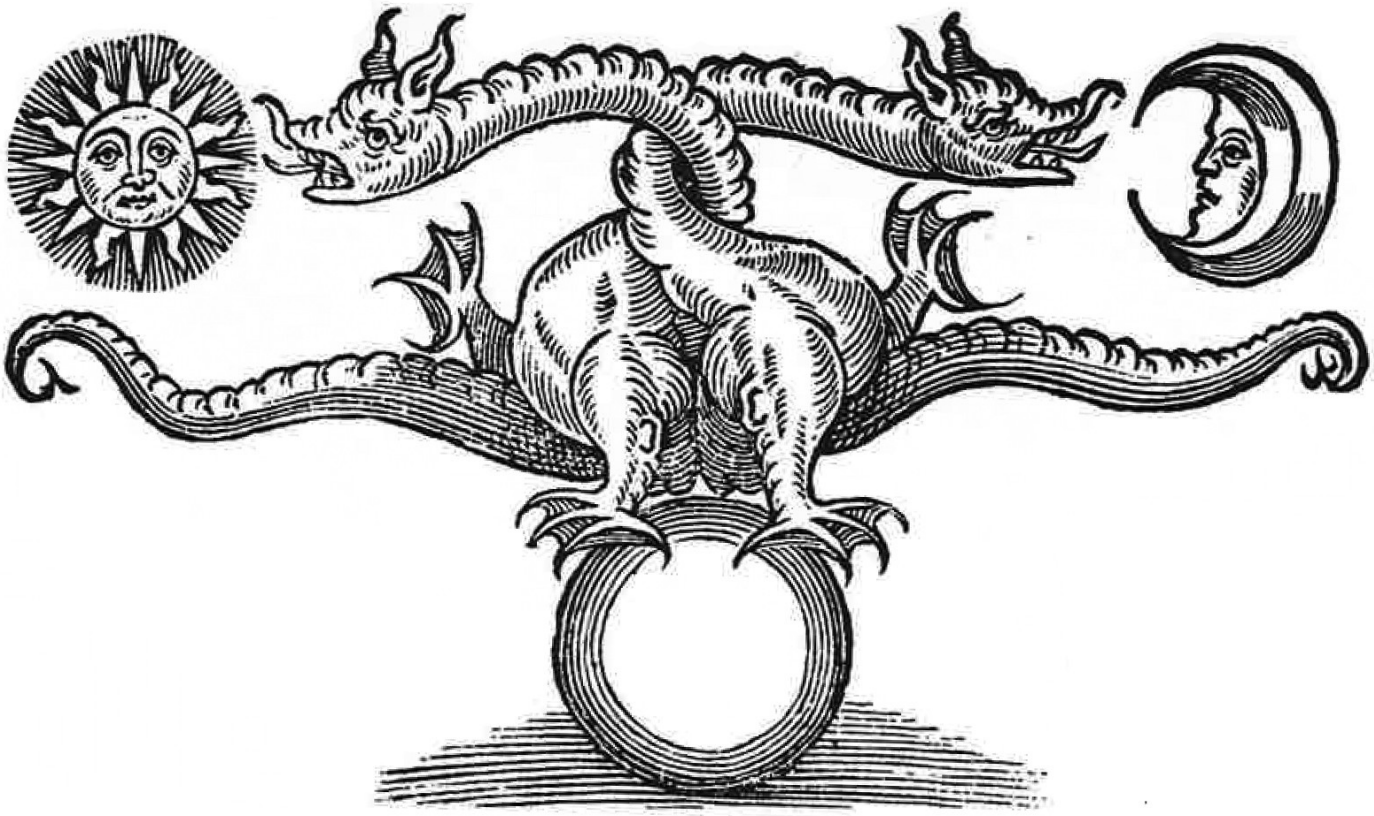
True



Subject

The true subject IS ...

... so very easy to explain
without disguise,
and also what the
natural preparation be ...

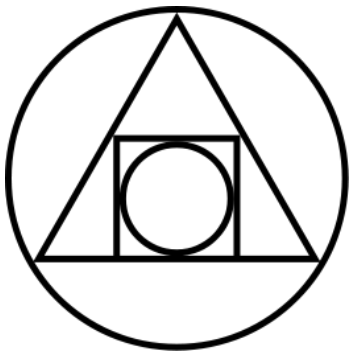
A selection of quotes
from various adepts
and anonymous sages
on the matter and operations
# of The Great Work.

"There is not more than

One True Subject

and a

Single Method of Procedure."



All writers are unanimous in affirming that the substance of our stone is ONE thing.

And although we say in many places,
take this, and take that,
yet we understand, that it behoves us
to take but one thing, and put it once
into the vessel, until the work
be perfected.

"Listen, my son,

how I have taught you,
and do everything that I will tell you,
and the treasure of the Work Adamists,
will not remain hidden for you, and after you
have united the man and his wife or the stable
part of your stone with the volatile part, in the
chamber of the glass will be born the white Work
Adamists the son of the delightfulness, a stable
King after its certain time, and its face will be
redder than the redness of the sun in the morning,
red and redder than coagulated blood; and from
these ***you will be able to make a diamond from a***
field stone, and from iron you can make gold
lovelier and more pleasant than anything else,
and you will heal all illnesses, and you will teach
heavenly wisdom and
understand everything that has been
from the beginning of the creation
of the world, and everything
that will be thereafter
until the end
of the world."

This thing is called

by a great variety of names
in the books of the Sages,
but all are said to signify One Thing;

"The Philosophers' Stone."

And what, in brief, are the qualities and virtues attributed to the Stone?

It is said to be a substance intellectually discoverable, and producible, but only by a secret process, known to a few advanced Sages in the history of the world.

Of course, it is impossible to know how many of them have existed, but very few are recorded.

The Stone has the inherent, or developed, power of bringing everything with which it comes in contact into a state of harmony and perfection.

It changes all the base metals into gold, and restores man to perfect health.

The Sages all assure us that the thing called Philosophers' Stone is a thing "seen by all but recognised by few." They say it is a common element, or rather the Quintessence of all elements; Fire, Air, Earth, Water, and that it is virtually contained in all things, but more in some than in others. Again, *they say that its simplicity is so great that if openly declared it would be utterly incredible.*

The "Philosophers' Stone" may be looked upon as a fact or reality, though at the present time, for certain reasons, its knowledge is withheld from the mass of mankind. The time is at hand when this knowledge is to be restored at first to a faithful few, who will thus have power to rehabilitate and restore the fallen race.

It will mean the abolition of poverty and disease.
To those who are able to sense the glory of the "New Jerusalem", descending as a Bride adorned, this

unfoldment is possible and will come, if they are earnest and faithful to the end.

This whole operation is perfectly visible to the man who is master of the elements and knows how to manipulate them *in the Vase of Art*, which, after all, is the great secret, yet it is an operation that is said to be "woman's work, and child's play," indicating that *it is a work which is practically no work at all.*

The Stone is generated from the Prime Materia, or first substance, that which contains the four elements. It is brought forth by two things; body and spirit.

It is borne in the womb of the wind,
and receives the "manna" continually from its heaven,
in the form of rays of influences,
which permeate every atom of it.
It is born and reborn of the "Water and Spirit,"
just as Jesus declared.

It is the Air that eventually brings forth our Stone. It is a crystal made from fire, air, water, and an invisible earth.

People in general, may be divided into two classes, viz., Those who never heard of such a thing as the

Philosophers' Stone, and they are the mass, and, those who have heard it mentioned, but who regard it as some medieval fake or fairy-tale.

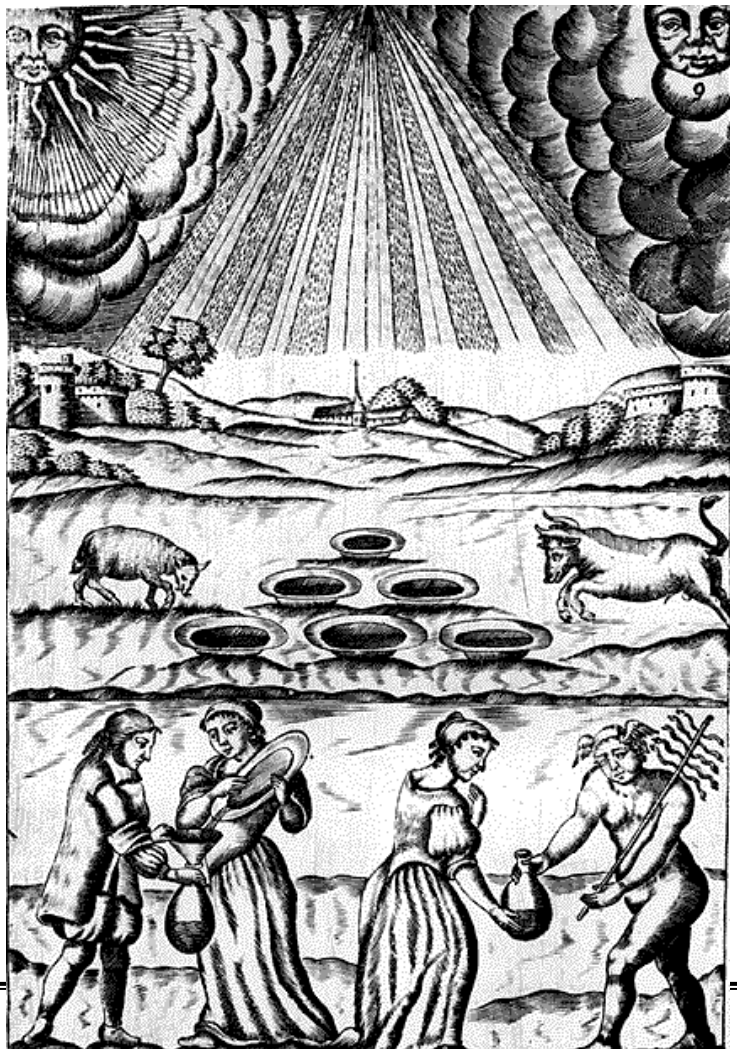
Just a rare few there are who take the subject seriously and believe in the existence of the Stone,
and the possibility of its production.

But of those that believe, we have two distinct classes.
1st; those who construe it as metaphysical, and
2nd, those who hold to the purely physical conception.

The former class, and they include probably the mass of our thinkers and writers, interpret the Philosophers' Stone of Hermetic Science to be some peculiar and abnormal psychic development of the individual, by and through which he acquires unusual powers, not only in the extension of the ordinary sense-faculties, but also in the acquisition of magical ability in dealing with the elements themselves.

The latter class, only a few of whom exist on this planet at the present time, read the writings of the Sages more literally, and see the Stone for what it purports to be, viz., a menstruum or means for prolonging life, as well as for the conversion of the baser metals into Silver and Gold.

The metaphysical alchemist regards all occult descriptions of minerals and metals, of salts and solutions, of principles and processes, as simply so many figurative expressions for certain mental and spiritual states and conditions, while the physical



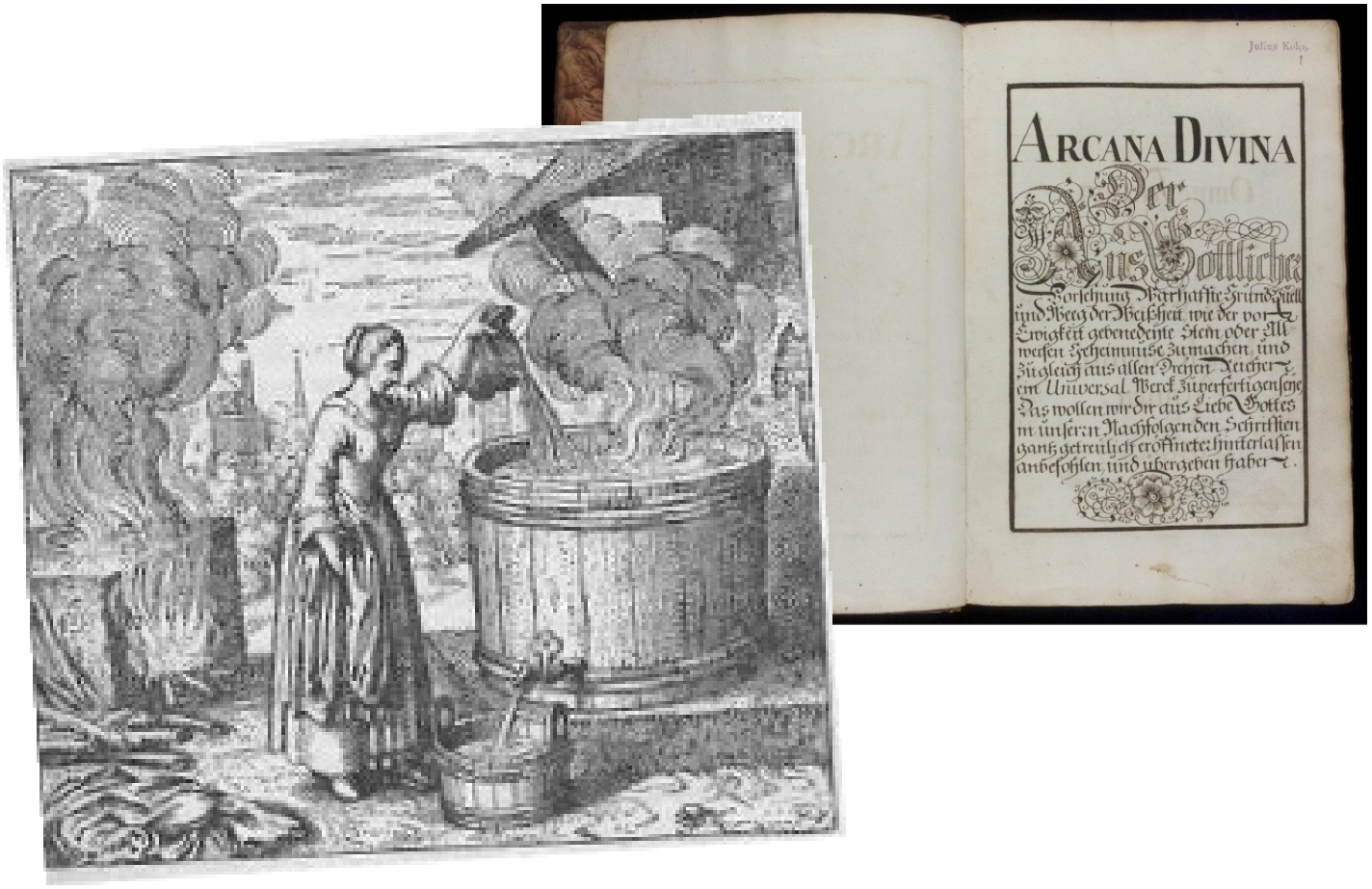
alchemist sees nothing whatever in these vague, symbolic statements with which the books of the Sages teem, beyond allusion to a certain hidden, or lost, art of chemistry.

This peculiar feature is to be observed in common with all Sages, namely, that while none of them ever attempt to reveal the art openly in so many plain words, and while they all apparently retire from the world as soon as ever they come into the supreme knowledge of the Stone, and never thereafter are seen to mingle with people in a general way, yet they all appear to have one common, deep, altruistic desire to write in such a manner concerning this great mystery as to lead those interested to investigate the subject for themselves, thus aiding them in their investigations.

One might think, why call such emphatic attention to this matter? Might not the curiosity of chemists be aroused to the extent of setting to work to resurrect the Art?

Of this there is little danger. For if every chemist in the world should set to work on the problem tomorrow, and should follow the general lines of chemical research and reasoning, not one in a thousand years would ever discover it.

For, while it is called a chemical art, it has nothing in common with ordinary chemistry. An old woman occupied in setting hens is far more likely to discover it then any learned chemist of the modern school.



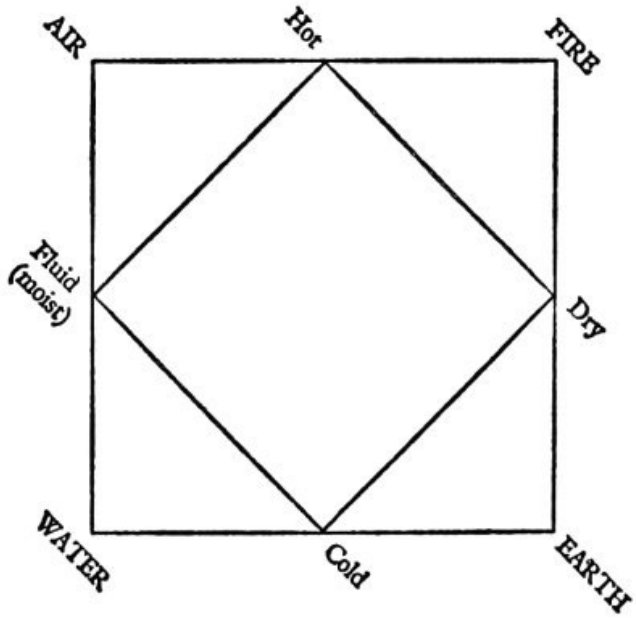
Our materia is
one only thing,
a common thing,
and a simple thing.

**"It is in everything,
in every realm according to its degree,
but which is only in certain bodies,
found in perfection."**

**"Our Stone is known to all,
it is thrown upon the open path,
everyone can have it
who knows *how to capture it*."**

**"It is a rejected thing,
it may be found everywhere,
collected and taken,
seen by everyone,
but its separation
known by few."**

"Nature, which is divided into two, and returns to one again, so consequently is one in Nature and Essence."



"For ye need not a number of things,
but one thing only,
which in each and every grade of your work is changed into another nature."

Pythagoras, in the book of his documents speaketh: "And I say unto you, that the foundation of this Art, for which many have perished, is One Thing, that the Philosophers say is stronger and higher than the natures, and to the foolish is baser than anything we esteem."

And Geber: "It is one Thing, one Medicine, to which we add nothing, we diminish nothing, except that in separation we remove the superfluous."

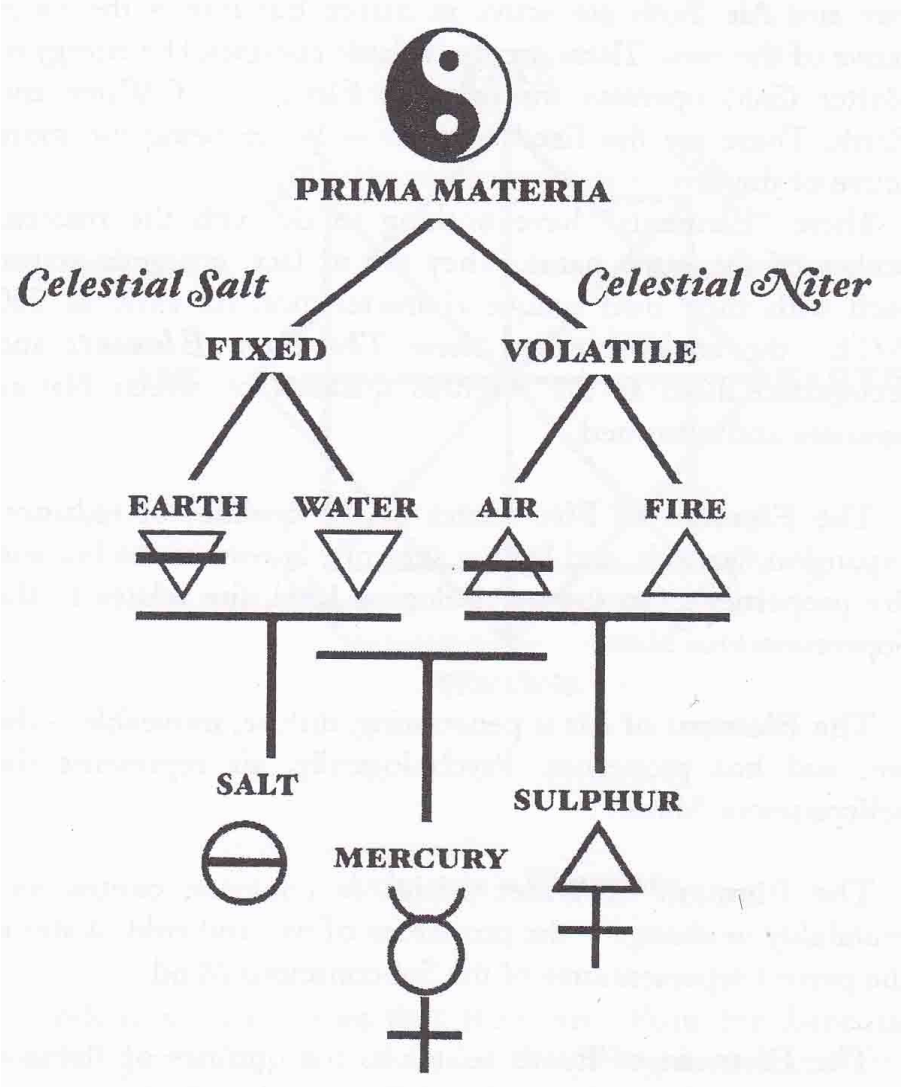
And Rasis: "Know my Son, that it is one disposition, and one nature, and one work, and one vessel to make the white red."

And Morienus: "This mystery is wont to be made of one only thing, therefore put this Theory in thy Mind, for thou needest not many things, but only one Thing."

Lucas; "For one verity is one, as which is the Spirit that we search."...and another uncertain Philosopher saith; "For our matter is one, containing in itself the essence of all seven Metals, and in that substance is the living Spirit which we seek."

Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red."

Bernard, Count of Trevisan, puts it straight when he says: " Our work is performed by means of one root, and two crude mercurial substances, drawn and extracted from a mineral, pure and clear, being conjoined by the heat of friendship, as this matter requires, and carefully cooked, until the two things become one.



The Stone is One, the Medicine is One, which, however, according to the philosophers

is called "Rebis", being composed of two things;
a body and spirit (Red and White.)
But over this many foolish
persons have gone astray...

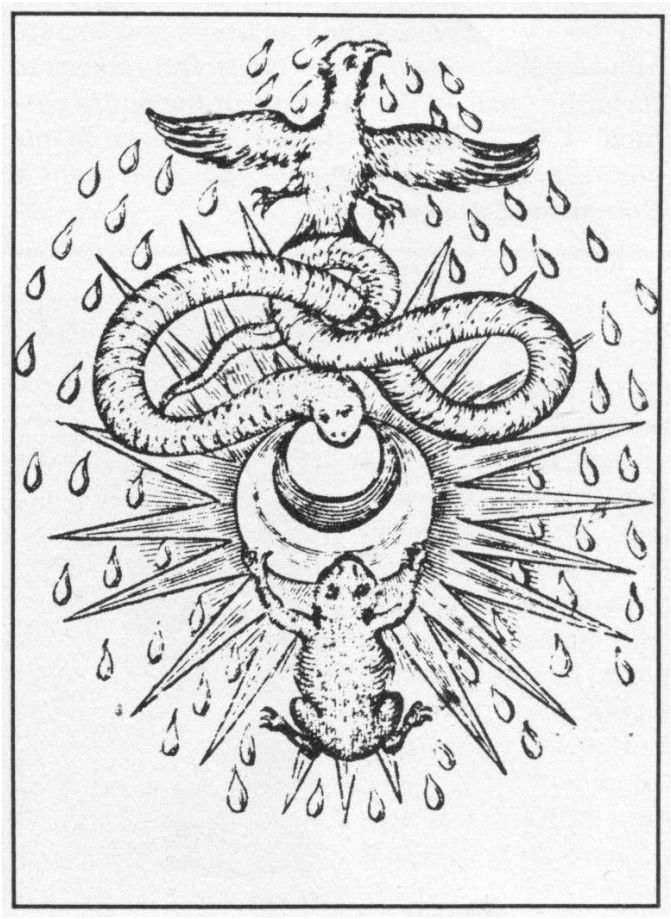
But these things are so set down by obscure philosophers to deceive the unwary ... for is not this "ars cabalistica" or a secret and a hidden art?

Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their

literal signification?

Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for nought.

It is said that the Sages never lie. What they do is simply to withhold the actual name of the substance employed in their Art, but otherwise they give us virtually the entire process, so that it becomes, as they say, "like woman's work and child's play," once it is understood. Nor can we blame them at all for this reticence in disclosing the whole art.



It is stated that the entire art could be taught in one hour by a master, provided the student were sufficiently developed mentally to understand the meaning of the instruction.

Says Bonus, "Were it stripped of all figures and parables, it would be possible to compress it into the space of eight or twelve lines." These are the lines he gives:

This art is noble, brief and easy.
It requires one thing which everybody knows.
It is in many things, yet it is one thing.
It is found everywhere, yet it is most precious.

You must fix it and tame it in the fire:
You must make it rise and again descend.
When conjunction has taken place,
Straightway it is fixed.
Then it gives riches to the poor
And rest to the weary.
The operation is good
If it becomes first dry and then liquid.

"If you rightly understand, you will find that no great cost is required to the performance of this Philosophic Operation."

It is indeed, a work so short and easy, that it may well be called woman's work, and the play of children.

The secret of the truth is a single nature, and that has hidden it in its belly, invisibly, and is known only by the sages.

Philosophers call it a Mother of the Metals, and it follows there from, a twofold metallic substance be in it:
Firstly, the substance which enter Luna, & also the SUN, is such a Metal to which others are not similar; from this DOUBLE SUBSTANCE

(REBIS) is formed the Philosophical Mercury which Spiritual essence is in its BODY."

It be in outward bodily appearance, figure, shape and form, a stone and yet no stone, rather it compares more to a kind of gum or water... a thick, sticky and salty one, also after sundry examinations, a dry one that does not wet the hands, or a dirty water that springs from the salty fatness of the earth.

"One can seek and take this precious matter in the caves, on the p1ains and in the Mountains, one finds it in all the places of the inhabited Earth, but one should *grasp and take it, before the Sun has had sight of it*."

The operative principles which are also called the keys of the work or the regimen,
are four in number,
the first is the *solution* or liquefaction;
the second, the *ablution*;
the third, the *reduction*;
and the fourth, the *fixation*.

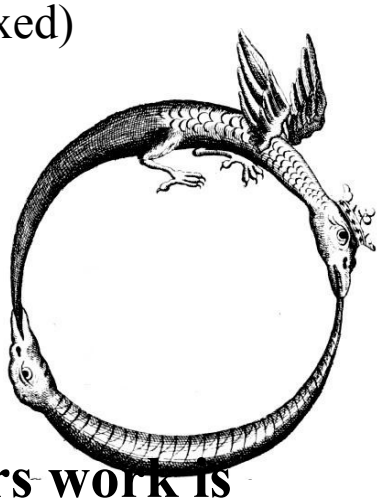
By *solution* the bodies are reduced to the first matter and become raw again by coction; then the marriage is made between the male and female,

and the crow is born. The stone is resolved into the four elements blended together; heaven and earth unite to bring Saturn into the world. (Black Stage)(Fixed)

Ablution **is made to whiten the crow and to bring Jupiter to birth out of Saturn; this is done by changing the body into spirit.** (White Stage)(Volatile)

The work of *reduction* is to return the spirit to its body of which it was deprived by volatilization and to nourish it with a spiritual milk in the form of dew, until the infant Jupiter shall have developed the force of Hercules.

During these last two operations, the dragon, now descended from heaven, becomes furious with himself. He devours his tail and swallows it little by little until at last -
he is changed into *stone*. (Red Stage)(Fixed)
Dissolve and Coagulate.



Make the fixed volatile

and the volatile fixed.

The whole Progress of the Philosophers work is nothing but Solution and Congelation;
the Solution of the body,
and Congelation of the Spirit;

nevertheless, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit, which cannot be done, unless the fixed body be first made soluble and volatile:

By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed Nature had before passed into volatile. Now so long as the Natures were confused in the Spirit, that mixed Spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

For it is a living water which comes to moisten the earth, that it may spring out, and in its due season bring forth much fruit; for all things springing from the earth, are endued through *dew* and moisture. The earth therefore springeth not forth without watering and moisture; it is the water proceeding from *May dew* that cleanseth the body; and like rain it penetrates them, and makes one body of two bodies.

This Matter is found in one thing, out of which alone our Stone is prepared (although it is called by a thousand names), without any foreign admixture; and its quality, appearance, and properties have been set forth in the following manner.

It is composed of three things, yet it is only one. Likewise, having been created and made of one, two, three, four, and five, it is everywhere found in one and two. They also call it the universal Magnesia, or the seed of the world, from which all natural objects take their origin.

Its properties are of a singular kind; for, in addition to its marvellous nature and form, it is neither hot and dry like fire, nor cold and wet like water, nor cold and dry like earth, but a perfect preparation of all the elements. Its body is incorruptible, and is not destroyed by any of the four elements, but its properties far exceed those of the four elements, and the four qualities, like heaven and the Quintessence.

With respect to its outward appearance, figure, form, and shape, they call it a stone, and not a stone; they liken it to gum and white water, and to the water of the Ocean.

It is named the water of life, the purest and most blessed water, yet not the water of the clouds, or of any common spring but a thick, permanent, salt, and (in a certain sense) dry water, which wets not

the hand, a slimy water which springs out of the fatness of the earth.

Likewise, it is a double mercury and Azoth, which, being supported by the vapour or exudation of the greater and lesser heavenly and the earthly globe, cannot be consumed by fire.

For itself is the universal and sparkling flame of the light of Nature, which has the heavenly Spirit in itself, with which it was animated at first by God, Who pervades all things, and is called by Avicenna, the Soul of the world.

For as the soul lives and moves in all the members of the body, so that spirit lives and moves in all elementary creatures, and is the indissoluble bond of body and soul, the purest and most noble essence in which lie hid all mysteries in their inexhaustible fullness of marvellous virtue and efficacy.

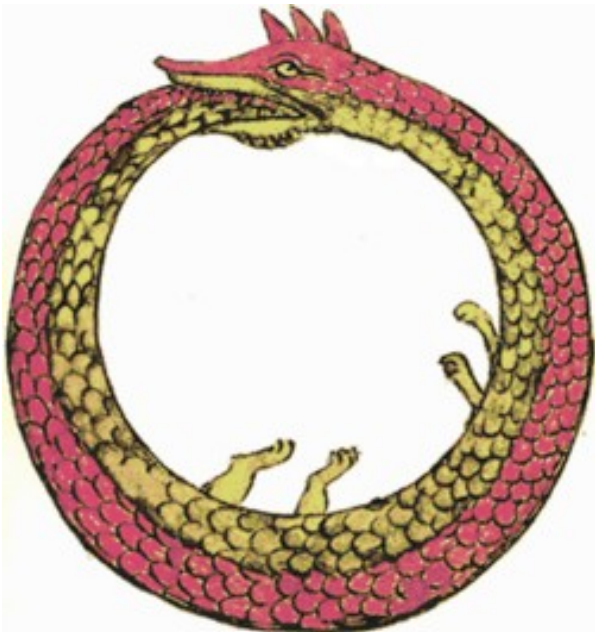
Moreover, they ascribe to it infinite Divine power and virtue when they say that it is the Spirit of the Lord who fills the Universe, and in the beginning moved upon the face of the waters. They also call it the spirit of truth that is hid in the world, and cannot be understood without the inspiration of the Holy Spirit, or the teaching of those who know it.
It is found potentially everywhere, and in everything, but in all its perfection and fullness only in one thing.

In short, it is a Spiritual Essence which is neither celestial nor infernal, but an aerial, pure, and precious body, in the middle between the highest and lowest, the choicest and noblest thing under heaven. But by the ignorant and the beginner it is thought to be the vilest and meanest of things.

It is sought by many Sages, and found by few; suspected by those that are far away, and received by those that are near; seen by all, but known by few, as you may see from the following lines:

Into three the great good is divided, yet it is one, and highly esteemed by the world. Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet

It is the greatest wealth, and he who knows the Art may rival the richest.



Your son of 7 years will be able to complete the entire work if you place into his little hands your *Coahyl* and your treasure; therefore I say once again that in the truth in which you gathered your *Coahyl* - your hand will not become tired.

You can find this *Coahyl* everywhere, and you may not give gold or silver for it because the world does not know it, and therefore it has no name and you will find no sign other than that it has no name.

It is dew and one does not call it dew; it is frost, and it is not called as such; it is snow, but it is not called snow; it is rain and its name is not rain; it is water and will not be called water; it is salt, but it is not called as such because one does not know it; it is gold and silver and it is not called either gold or silver; it is *antimony coahyl,* and its name will not say so;it is everything, and yet it is not called anything, and if someone wanted to call it something it would have to be: the salt of the earth which comes from heaven or the salt which is in the earth and from heaven.

And I should not teach you how to bring it forth from the earth since someone not completely knowledgeable could understand it or someone inexperienced could recognize it, and you will make it by doing nothing but boiling (coction).

The first Matter of this unclean Alchymical Body is a *Viscous* Water, which is thickened in the Bowels of the Earth.

And therefore of this Impure Body (as *Vincent* saith) **is made the great Elixir of the Red and White, whose name is *Adrop,* or *Adrup,* viz. the Philosophers *Lead.* From the which Raymundus commands an Oyl to be drawn: from the Lead of the Philosophers** (saith he) **let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl** (wherein is Our second Tincture and Fire of Nature) **from its Flegm, which is it watrishness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.**

This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature.

Water was the first condensation or corporification of the Universal fire, which water nevertheless in its center was, and remains fire, full of life and activity, and the more so, as it was assisted by its Equal, the Light, separated out of it, as much as was necessary for the creating of all immaterial and material Beings, and in success of time for their maintenance.

Therefore out of Light and water, God has created all Things.

Of the separated Light we have spoken before, we have now to consider its first body Humidity or water. This water differs it regard to Rarefaction or Density; if Rarefied to a certain Degree it constitutes air, that is fire predominating above water, but if condensed to a degree it becomes Humid water, or Humidity predominating above fire. Nevertheless, in both, that is in their Center lays concealed fire or the Universal spirit.

As soon as the air gets deprived of its Universal fire,

which animates it and renders it elastic, it becomes immediately putrid, and thereby declines lower down, becomes Humidity, mud, earth and immoveable; it is the same case with water when deprived of fire, or of animated air, it becomes putrid, condenses still further and becomes earth, immoveable.

God has ordained it so that the Universal spirit by means of Humidity should work all things, because Humidity mixes easily with everything, by means of which the spirit can soften, penetrate, generate. destroy and regenerate all things.

Thus Humidity or water is the Body, the Vehicle and Tool, but the spirit or fire is the Operator, the Universal Agent and fabricator of all Natural Things.

This universal fire fills that immense space in the Universe between the heavenly bodies. and as it has a power to become material, it generates a subtle vapour or invisible most subtle Humidity, its first passive principle: It causes therein a gentle Reaction, and a general, gentle, most subtle Fermentation takes place Universally, and by this Reaction the Universal Acid is everywhere generated, which we can deem nothing else than a most subtle incorporeal Nitre Spiritus Mundi, outwardly cold and inwardly fire.

Thus this Spiritual incorporeal Nitre or Universal Acid; we deem the second invisible change of the

Universal fire, generated out of chaotic invisible Humidity: and as this approaches the atmospheres of the heavenly bodies, it becomes gradually more and more material, until it meets an alkaline passive principle wherein it fixes itself and forms Native nitre, so that from Spiritus Mundi, it becomes nitre.
Thus we say, not without good reason, that the Solar Rays of Light, are nothing else but a most subtle Spiritual Mundi, which gradually becomes more and more nitreous, as it approaches the Earth, but Sea Salt in the Ocean; animating the atmosphere with fire or Life, and thereby giving elasticity to the air, and Life and preservation to the water. From this, every man of common understanding may learn what Nature is, and its origin.

We see that between the Firmament and our Earth continual Vapours, Clouds, and Fogs, which ascend like a transpiration of the Earth, and are sublimed upwards by the Central heat of the Earth. This Chaotic water and Vapours, contain, and are the First Matter of all Things, and although this appears very simple before our Eyes, yet it is two-fold, as it contains fire and Humidity, the Invisible in the Visible, the fire or spirit is the Agent, and the water the Patient.

Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this well; and let him go with this Central Point of Truth to the circumference, and forever imprint in his memory: that from fire and

water, or spirit enclosed in Humidity all things in the World are generated, preserved, destroyed and regenerated.

Whosoever comprehends this well will find no difficulty in analysing Natural things as he may easily volatilize fixt, and fix the volatile: a stinking subject he may convert into a pleasant smelling one, out of poison he can make a salutary Medicine because he knows that all things proceed from one Root; and return to that Root: The distinction is external and regards only the modification of the Matter, which is more or less digested or fixt. Therefore the Philosophers say that their Matter is in all Things, yet they have selected such Subjects wherein the Universal spirit is more abundantly contained and more concentrated, and easier to be obtained; otherwise that spirit is All in All.

For the Spirit of the Lord is unfathomable, *it hovers in the Air*, it means the winged serpent and penetrates Men and all Creatures which are created on the Earth.

The winged Serpent points out to the *SPIRITUS MUNDI UNIVERSALEM,* and penetrates all things under the heavens. This is our Materia, so have we also of the coagulirten Air Repariren.

The undermost serpent however denotes our Materiam, everywhere to be found; it is earthly and also heavenly, then it is the right *EARTH*, Virginea et Adamica.

That one however may know, what it is, so is such to be found under the Vegetable Roots. This possess the SPIRIT UNIVERSALEM and is neither animal, Mineral, nor Vegetable.

It is a Magnet, so it itself draws the Protmum Universi and becomes thereby a *CHAOS* of the wise Artificers."

Our Matter is nothing else than the Earth, but not that on which we walk, but *that which hovers over our heads*, the sages call it their "Virgin Earth."

"Who takes not the moon down from heaven, to make water, and subsequently is able to bring the water into an earth, will never find the correct matter of the Philosopher's Stone."

It is also a fountain of living water, which circumvolveth and contains the place,

in which the king and queen bathe themselves; through the whole work this moist fire is sufficient; in the beginning, middle and end, because in it, the whole of the art does consist.

"It is the fatness of the mineral earth, or noble spiritual and corporeal essence, out of which is made the Mercury of the Sages, the precious salt of nature."

"Who would follow after the truth should take the sun's heat, and the froth of the moon."

"Such a water is to be drawn out of the rays of the Sun and the Moon, in a wonderful manner, by a skilful Master of Art."

Now this operation or work is a thing of *no great labour to him who knows and understands it*; nor is the matter so dear, considering how small a quantity does suffice, that it may cause any man to withdraw his hand from it.

"There is in the air
a hidden food of life,
which we call dew by night
and rarefied water by day,
whose spirit is
better than the whole earth"

"For dew, rain, snow, hail and hoar frost putrefy without distinction, producing a separation of the fine from the coarse, and a sign of it is their giving off a smell, although only a faint one."

"From this we conclude that the origin of all things is the universal or watery vapor which regenerates and transforms itself into the universal—chaotic water, that is, dew, rain, etc. (our primordial reborn matter)."

This is the true Materia, that is not wet, that is however an element and a water,
and is only one thing.

"By this everybody sees clearly that water is only a cover or a casing of the universal seed or spirit but that

water itself is not
the seed or spirit."

We know, that the water dwells within the earth, the water must also become the earth, and it ascends out of our Materia and becomes a spiritual subtle creature.

As it became the earth, so must it again become what it was in the beginning, namely water and spirit, which must become locked into one; otherwise it does not take effect.

Everything that has been joined together once in the

beginning, should remain together, and henceforth no longer be separable; Because that which is below must become like that which is above, both come into One, and remain, in order to attain perfection;

It is a stone, a nature, a joining, a vessel for the white and red, to make it straight it is only a stone, namely our Philosophical Solar Water, our one true way.

**"Putrefaction is the *KEY*
to all dissolution and separation"**

**Who joins together the SUN and MOON
through the true Mercury,
makes all imperfect Metals perfect**

this is now plain, that our Materia is a pure water, a spirit, a celestial fire, a pure spiritual, extracted salt;

It is born of the sun, created beautifully pure and clear, containing the indwelling fire, that comes forth out of the Divine essence, that externally is the greatest poison, though internally the highest good and medicine;

Firstly, you must well purify our Materia,through water,these two, as the earth and spirit mix well with the seeds, make one (thing) to bring forth the noble salt — spirit, because without such Magisterium Salis (mastery of salt) we accomplish nothing."

"Its extract and tincture, is a salty essence, an incombustible, abiding fiery oil, the key, that unlocks all, and transmutes into its own likeness if you would take the Sulphur and Argent Vive, each In its natural way, sot' you must alloy these two, for the right measure and proportion is totally unknown to human understanding, and next cook these substances to a thick jelly."

Firstly, you must well purify our Materia,
it is a water and a fiery beam,
this works at and resolves all that is hidden,
without force and labour;

**It contains everything within itself,
it is the beginning and the end,
a celestial dew, the united matrix,
the quickening growing power, that consumes soul, spirit and body and is regenerated again:
Without this sap and rays of the sun,
gold's inhabitant can neither be seen nor captured.
It is only a singular essence, a single root, a single universal, that can mingle with all things.**

Our dissolution then of bodies, which is made such in this first water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the dry.

First with mercury vive purified, which through the liquor, also becomes a water, for it has been in the beginning nothing other than a salt water, and this is the right key when explained, and so place the faeces themselves, for so we proceed....

**The subtle airy dampness, with a watery, and the watery with an earthy dryness, are thus joined and put together, that they may scarcely or never be parted from one another, and then only with the most subtle understanding of the artist...
He is blessed! who possesses such understanding, such to perform!**

Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

And in like manner have they spoken of that Composition which is after solution and congelation, Thus: Our Composition is not perfect without Conjunction and Putrefaction.

Again, You must dissolve, congeal, separate, conjoin, putrefy and compound, because Composition is the beginning and very life of the thing. These things who can understand without teachings?

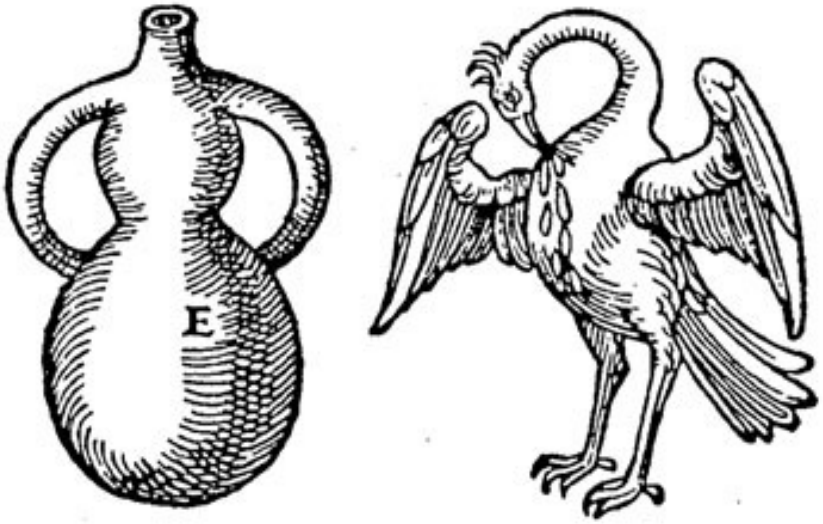
But 'tis true that unless there be a compounding, the Stone can never be brought to light: There must be a separation of the parts of the Compound, which separation is in order also to a Conjunction. I tell you again, that the Spirit will not dwell with the Body, nor enter into it, nor abide in it, until the body be made subtle and thin as the Spirit is.

"This is the *SPIRIT;* thus out of the Dew is drawn out, and with which our *SALT* is prepared."

But when it is attenuated and made subtle, and has cast off its thickness and grossness, and put on that thinness, has forsaken its Corporeity, and become Spiritual; then shall it be conjoined with the subtle Spirits, and imbibe them, so that both shall become one and the same thing, nor shall they forever be severed, but become like water mixt with water, which no man can separate.

If you err not in the beginning, you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows up to ripeness: This is the first change
or transmutation.

And you must subtilise the Body to the highest point of Volatility and Subtlety; and then mix therewith the Souls dissolved, and the Spirits cleansed, and so digest and decoct, to the perfection of the matter.



How our Fountain becomes known or manifested to the Wise Men.

1 Our fountain must be prepared out of two saline substances, yet of one root, otherwise it is impossible that it pass or be acknowledged for ours.

2 These two saline substances yield by a small fire a very fiery spirit which has innumerable names.

3 When this spirit is drawn off from them they remain as dead earth behind, because they have lost their spirit by distillation.

4 But if we give the dead earth its spirit again it becomes, by a soft fire, dissolved again and a blood red liquor, which by coction becomes redder and redder, then black, and at last thick and fat.

5 The dead earth, before it is joined again with its spirit has also many names from the Wise Men, as may be seen in their writings.

6 When this spirit by due coction is once united with its body they can never be separated again.

7 Because by continued decoction they become fixt and abiding in the fire; and although they flow in the fire yet they fume not away.

8 Thus our matter has a twofold name, yet it comes from one root.
9 It is mineral and Nature has given it a mineral form, but left the same imperfect: It flows easily: It is compounded of volatile and fixt, and when they are united they purify, and then they become perfect.

10 In this operation they become all sorts of colours as black, white, red. After redness they change no more.

11 This matter after having received perfect whiteness, perfect redness and fixation, tinges all imperfect metals into the best Silver and Gold.

12 By this time our fountain is made manifest, unto which we must add that the volatile part thereof is of a very sour taste, penetrating nature, and sharp quality.

Know therefore that equal parts of both these matters are to be taken in the celebration of our first marriage, but in the second marriage in which the volatile is joined with the fixed the weight must be otherwise considered.

For the fixed part must be dissolved by the volatile and turned into water: Hence there must be more of the volatile than of the fixt in this solution and conjunction.

Some take ten parts of the volatile to one part of the fixt, some seven, some but three, it suffices that so much of the volatile water be taken as the solution of the fixt part requires.

Much water dissolves quickly, but then the coagulation which follows takes the longer; on which the ignorant, not knowing the nature of this work, fall into desperation when they perceive that the work does not coagulate in due time.

I have taken much water, but then after dissolution the superfluous is abstracted again, and God has blessed my work richly.

Know for a conclusion that you need take care for nothing but to acquire our fountain ... because this fountain comprehends the whole Philosophical work,

makes the same and corrects all errors, if perhaps committed. Besides this fountain is to be highly esteemed, because we want neither fire nor furnace nor vessel, for our fountain is all these if you understand it right.

Hast thou obtained this fountain then thou hast whole Nature in thy power. Thou lacking nothing, but have all things that thou desire already in thy hand...

In the height of this Mountain,
they shall find a Royal Herb triumphing,
which some have called Mineral,
some Vegetable and Saturnal;
but let the Bones be left,
and let a pure clean Broth be taken from,
and thus the better part of thy work is done.

And this is the right and subtle *Mercury of the Philosophers*, and is to be taken of thee, and first the

white work he will make, and after the red: if thou have well understood me, both of them are nothing else, as they call them, but the Practick, which is so light and so simple, that a Woman sitting by her Distaff may perfect it; as if she would in Winter put her Eggs under a Hen and not wash them, because Eggs are put under a Hen to sit upon without washing them, and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner, hatched; to the which enough and more than enough is said.

But that I may follow the example, first wash not the *Mercury*, but take it and with its like (which is Fire) place him in the ashes, which is Straw, and in one Glass, which is the Nest, without any other thing, in a convenient Alembic, which is the House, and then thence will come forth a Chicken, which with his Blood shall free thee from all Diseases, and with his Flesh shall nourish thee, and with his Feathers shall clothe thee, and keep thee warm from the cold.

But now my son, I will open it unto thee with adjuration, that thou shall keep this hidden knowledge a secret.

First thy son, you must understand, that this herb is the herb of the Sun, upon which the Sun spreads his beams and influences as he does upon gold in the veins of the

mines and he pours out his influences more upon this herb than upon any other herb which is created of God.

And it is evidently known to true ancient Philosophers, this herb far surmounts all other herbs which spring out of the earth just as the sun surmounts all other planets in the heavens and hath greater force and power of influence than any other thing created of God in the firmament.

So this herb exceed all others in virtue and therefore this herb is arrayed with another colour, other leaves and stranger shape than all other herbs.

And his nature is such, that the hotter and drier the country is in the time of the year and the heat of the Sun, and the, more that the Sun doth heat and burn him, this herb is the more moist and filled with dew!

So much so that upon one branch will hang a thousand drops of dew.

As a test, strike this herb with a slender twig so that the drops which fall from it will fall into a large glass vessel and you will see it filled up with a marvellous dew. Now if the sun is extremely hot, those branches will, in less than half and hour, be filled with more dew than ever before!

And if you strike the branch twenty times with the rod, each time it will be once again laden with dew.

It is almost enough that we see no other miracle than this, where the dewy humor arise in so short a time even though the Sun scorches up all the other herbs.

**The hotter it is, the more moist
will this herb be, as if sprinkled with water; Hereupon may we gather his marvellous qualities and judge that there is some secret operation hid in it.**

**If you will keep this water, thusly gathered,
in a glass vessel, you can with it cure all the diseases.**

"The REGIMEN LAPIDUS be nothing else than an ordering of advantageous place and time."

"You have enough, if you have nourished the Materia correctly externally."

The matter should be gathered at the right time, and scarcely when the rain goes out to pasture: For although such can be gathered at all times, this however is not so powerful or well to have at all times. This must be well

preserved, until putrefaction. After this **it must be prepared to a natural, and not a Sophistical Essence**, as the Alchemist know to perform without hands, or artificial ovens, horse dung, charcoal, or lamp-fire.

The vessel should be thick, firm, well-joined, and have no cracks.

The Seal of Hermes, with which Nature could & may perform its function from the beginning until the End, is to be made loosely, if not, then so the Radicale Humidum should not have enough space and air to be able to throw off the Superfluous & Heterogeneous thing, everything should stand still, and putrefy sooner, and is condensed and dried in itself. Each one has their own just and firm idea, how such could, should, and may be occur.

"With this fatness of the earth enjoy and drink of the dew of the heaven; and with the winged serpent which moves in the earth, get so much and with another which is without wings, know to hear, in order that you can unite the lower with the upper."

In this therefore it is understood, that *Mercury* the much commended Tree must be taken, who hath in his power indissolvably *Sol* and *Lune*, and then transplant him into another Soil nearer the *Sun*, that thence he may gain amicable utility, in which thing Dew doth abundantly suffice; for

where he was placed before, he was so weakened by wind and cold, that little Fruit was expected from him, where he long stood and brought forth no Fruit at all.

Take them therefore, and night and day cherish them in a Stillatory upon the Fire; but not with a Wood Fire, or Coal Fire, but in a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but should be always alike; **for a Vapour is the Dew and the Seed of Metals, which ought not to be altered.**

Moderately feed it at each time you may Digest then distil the phlegm away, for fixed shall the volatile remain, which then sublime to Air or volatile Earth ferment his Soul and then you have our birth. - Then shalt thou have a new conceived birth when this dry Earth hath drunk of moisture, full fifty part that it can drink no more which feed at first by drops and light calcine, but first digest in simo for a day increase the fire wisely at every time, if too much water be then it's a troubled sea, but if too little then burn to cinders it been, therefore in feeding always use a mean.

Thus in many places mercury is found upon the superficies of the earth which have been sublimed out of its hidden minera, and by the coldness of the night and of the heavenly dew gathered together and made running.

"The first way will take a long time to complete and contains a big secret, and this is the true way. Its *Coahyl* is like a dew of the sky that is not moist, and like a tear of the sun which is coagulated, or like a

white sail, which is white and glimmers like a jewel and looks like a lightning and shines like the light of the firmament. I compare this *Coahyl:* to a maturation process and to the snow of wisdom and to the snow of the blessing, and to the snow that does not originate or come from a trepid winter cloud, but from the beauty of the sun, the soul and spirit and life of all living things that are alive and move. As the Master of the Earth has created, it is this *Coahyl* and the seed of everything that grows out of the earth, and to say it in one word this *Coahyl* is the seed which heaven blows down into the interior of the earth, and it produces everything that comes out of the earth, and if this seed does not come down every day the earth would be infertile and carry no fruit, as if a father didn't generate and receive the mother, his wife."

The Vessel ought to resemble the Firmament, to enclose and encompass the whole Work: For our Medicine is nothing else but a change of Elements; one into another, which is done by the motion of the Firmament; for which reason it **must be round and circular**."

fire

“Concerning the end of this great Art, and the excellence, virtue, efficacy, and unspeakable utility of the marvellous Philosopher's Stone, much has been written: yet has no one been able to tell out its thought-surpassing glory or to adequately set forth its fame. All Sages have regarded it as the chief felicity that this earth can afford, without which no one can attain perfection in this world. For Morienus says: "He who has this Stone has all, and needs no other help." For it includes all temporal felicity, bodily health, and solid good fortune.
They have also commended the Stone for that the spirit and efficacy which lie concealed in it are the spirit of the Quintessence of all things beneath the disc of the moon; on this account they say that it upholds the sky, and moves the sea. They also describe it as the most elect, the most subtle, the purest, and noblest of all the heavenly spirits, to which all the rest yield obedience as to their King, that bestows on men all health and prosperity, heals all diseases, gives to the God-fearing temporal honour and a long life, but to the wicked, who abuse it, eternal punishment. It is also extolled by the Sages because it has never been known to fail of

effecting its purpose, but is found to be in all proved, perfect, and unerring. Therefore Hermes and Aristotle call it the true, undeceiving, and unfailing arcanum of all arcana, the Divine Virtue which is hidden from the foolish. In brief, they have designated it the chief of all things under heaven, the marvellous conclusion or epilogue of all philosophic works. Hence some devout Sages have affirmed, that it was Divinely revealed to Adam, and by him handed down to all the holy Patriarchs."

We have properly three fires, without which our art cannot be perfected; and whosoever works without them takes a great deal of labour in vain. The first fire is that of the lamp, which is continuous, humid, vaporous, spiritous, and found out by art. **This lamp ought to be proportioned to the enclosure**; wherein you must use great judgement, which none can attain to, but he that can bend to the search thereof. For if this fire of the lamp be not measured, or duly proportioned or fitted to the furnace, it will be, that either for the want of heat you will not see the expected signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay; or else, by reason of too much heat, you will burn the "flores auri", the golden flowers, and so foolishly bewail your lost expense.

The second fire is ignis cinerum, an ash heat, in which the vessel hermetically sealed is recluded, or

buried; or rather it is that most sweet and gentle heat, which proceding from the temperate vapors of the lamp, does equally surround your vessel. This fire is not violent or forcing, except it be too much excited or stirred up; **it is a fire digestive**; alterative, and taken from another body than the matter; being but one only, moist also, and not natural.

The third fire, is the natural fire of water, which is also called the fire against nature, because it is water; and yet nevertheless, it makes a mere spirit of gold, which common fire is not able to do. This fire is mineral, equal, and participates of sulphur; it overturns or destroys, congeals, dissolves, and calcines; it is penetrating, subtle, incombustible and not burning, and is the fountain of living water, wherein the king and queen bathe themselves, whose help we stand in need of through the whole work, through the beginning, middle, and end. But the other two above mentioned, we have not always occasion for, but only at sometimes. In reading therefore the books of the philosophers, conjoin these three fires in your judgement, and without doubt, you will understand whatever they have written of them.

The vulture flying through the air, and the toad creeping upon the ground, are the emblems of our magistery. When therefore gently and with much care, you **separate the earth from the water**, that is from the fire, and the thin from the thick, then that which is pure will separate itself from the earth,

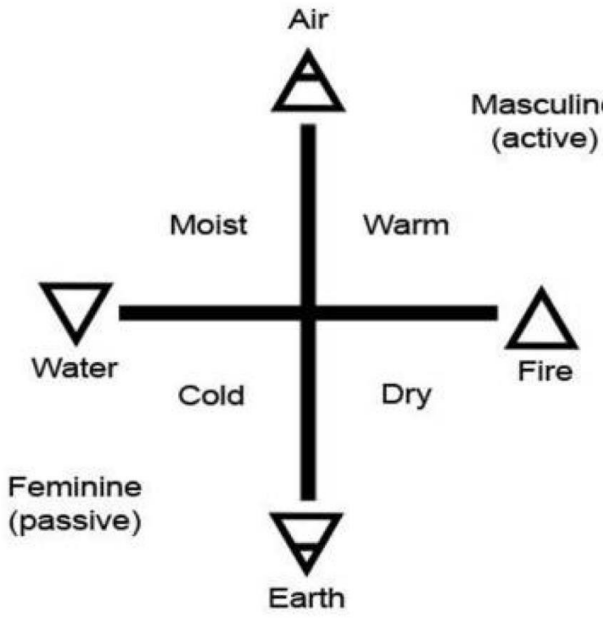
and ascend to the upper part, as it were into heaven, and the impure will descend beneath, as to the earth. And the more subtle part in the superior place will take upon it the nature of a spirit, and that in the lower place, the nature of an earthy body. Wherefore, let the white property with the more subtle part of the body, be by this operation, made to ascend leaving the feces behind, which is done in a short time. For the soul is aided by her associate and fellow, and perfected by it. My mother, saith the body, has begotten me, and by me she herself is begotten; now after I have taken from her, her flying she after an admirable manner becomes kind and nourishing, and cherishing the son whom she has begotten till he come to a ripe or perfect age.

The numerous writers on our most noble Art have never wearied of singing its praises, and inventing for it new and glorious names. Its most precious object they have called the PHILOSOPHER'S STONE, or the most ancient, secret, natural, incomprehensible,

heavenly, blessed, beatified, and triune universal Stone of the Sages.

Their reason for naming it a stone, or likening it to a stone, was this: First because its original Matter is really a kind of stone, which, being hard and solid like a stone, may be pounded, reduced to powder, and resolved into its three elements (which Nature herself has joined together), and then again may be re-combined into a solid stone of the fusibility of wax: by the skilled hand of the artist adjusting the law of Nature.

The importance of starting with an exact knowledge of the first or otherwise the second Matter of the Philosophical Stone has been largely dwelt upon by all writers on this subject.



Now this operation or work is a thing of *no great labour to him who knows and understands it*; nor is the matter so dear, considering how small a quantity does suffice, that it may cause any man to withdraw his hand from it.

Were it stripped of all figures and parables, it would be possible to compress it into the space of eight or twelve lines.

It is stated that the entire art could be taught in one hour by a master, provided the student were sufficiently developed mentally to understand the meaning of the instruction.

It is indeed, a work so short and easy, that it may well be called woman's work, and the play of children.

All writers are unanimous in affirming that the substance of our stone is ONE thing.

Our Stone is known to all...It is in everything... everyone can have it who knows *how to capture it.*

The REGIMEN LAPIDUS be nothing else than an ordering of advantageous place and time.

Your son of 7 years will be able to complete the entire work if you place into his little hands your *Coahyl* and your treasure; therefore I say once again that in the truth in which you gathered your *Coahyl* - your hand will not become tired.
...and you will make it by doing nothing but boiling (coction).

Our Matter is nothing else than the Earth,
but not that on which we walk, but *that which hovers over our heads*, the sages call it their "Virgin Earth."

Who takes not the moon down from heaven, to make water, and subsequently is able to bring the water into an earth, will never find the correct matter of the Philosopher's Stone.

For the Spirit of the Lord is unfathomable,
***it hovers in the Air*, it means the winged serpent and penetrates Men and all Creatures which are created on the Earth.**

Humidity or water is the Body, the Vehicle and Tool, but the spirit or fire is the Operator.

... water is only a cover or a casing of the universal seed or spirit but ...
water itself is not
the seed or spirit.

There is in the air
a hidden food of life,
which we call dew by night
and rarefied water by day,

whose spirit is
better than the whole earth.